

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and His righteousness."—JESUS CHRIST.

No. 32. Vol XXXI.

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HISTORICAL DISCOURSE

BY PRESIDENT GEORGE A. SMITH, DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, JUNE 20, 1869.

(Reported by David W. Evans.)

When Joseph Smith was about 15 years old there was, in the western part of the State of New York, a considerable excitement upon the subject of religion. The various denominations in that part of the country were stirred up with a spirit of revival. They held protracted meetings and many were converted. At the end of this excitement a scramble ensued as to which of the denominations should have the proselytes.

Of the family of Joseph Smith, his mother, his brother Hyrum and Samuel, and sister Sophronia, became members of the Presbyterian Church. Joseph reflected much upon the subject of religion, and was astonished at the ill-feeling that seemed to have grown out of the division of the spoils, if we may so use the term, at the close of the reformation. He spent much time in prayer and reflection and in seeking the Lord. He was led to pray upon the subject in consequence of the declaration of the Apostle James: "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not." [James, 1st chap., 5th verse.] He sought the Lord by day and by night, and was enlightened by the vision of an holy angel. When this personage appeared to him, one of his first inquiries was, "Which of the denominations of Christians in the vicinity was right?" He was told they had all gone astray,

they had wandered into darkness, and that God was about to restore the Gospel in its simplicity and purity to the earth; he was, consequently, directed not to join any one of them, but to be humble and seek the Lord with all his heart, and that from time to time he should be taught and instructed in relation to the right way to serve the Lord.

These visions continued from time to time, and in 1830 he published to the world the translation of the book now known as the "Book of Mormon," and on the 6th of April of that year, having received the authority by special revelation, organized the Church of Jesus Christ of Latter-day Saints, which was composed of six members—namely, Joseph Smith, Oliver Cowdery, Hyrum Smith, Peter Whitmer, jun., Samuel H. Smith and David Whitmer.

The family of Joseph Smith were in moderate circumstances. They were very industrious, and had held a respectable position in society; but on this occasion the tongue of slander was pointed at them, and very soon after the organization of the Church, vexatious lawsuits were commenced, and Joseph was arrested and taken before a magistrate and dismissed. He was again arrested and taken to an adjoining county and treated contemptuously, spit upon and insulted in various other ways. His case was investigated and he was again dismissed. This

time the mob resolved to treat him to a coat of tar and feathers, from which, however, he was shielded by the officers in whose custody he had been held. It was looked upon, by many in those days, as a species of fun to treat Joseph Smith or the Elders of the Church, wherever they went, in a contemptuous manner. The pulpit and the press almost invariably joined in the outcry against the new church, and the predictions were that in a few days it would be annihilated.

After a few months a Conference was organized and missionaries started towards the West, Joseph having been commanded, by revelation from the Lord, to establish a gathering place near the western boundary of Missouri. He accordingly sent missionaries in that direction, among whom were Oliver Cowdery and Parley P. Pratt. On their way across the State of Ohio they visited a society known as the Campbellites, led by Sidney Rigdon. They preached to them and baptized Rigdon and about a hundred members of his church, many of whom, and their children, are citizens of this Territory to-day. After this they continued their journey westward to Independence, in the vicinity of Jackson county. Soon after this the Saints who were scattered in various parts of Western New York removed, part to Missouri and part to Kirtland, in Geauga, now Lake, county, Ohio, where they founded a city and built a Temple. In Jackson county, Missouri, they purchased land, built mills, established a printing office, the first one that was established in the western part of the State of Missouri, and opened an extensive mercantile house. They introduced the culture of wheat and many other kinds of grain, for the inhabitants of that locality were principally new settlers, and they cultivated chiefly Indian corn. The Saints also commenced the culture of fruit, and although they came there with little means, the heads of families were generally able to buy from forty acres to a section of land, and in a few months, by their untiring industry, they began to prosper and flourish in a manner almost astonishing.

In about two years, however, they met with opposition; a mob assembled

and tore down their printing office, broke open their mercantile house, scattered their goods to the four winds. They also seized their Bishop and presiding Elders, and inflicted upon them personal abuse, such as whipping, and daubing them with tar and feathers, while others were mutilated and killed, which finally resulted, in the month of November, 1833, in the expulsion from the county of Jackson of about 1,500 people; about three hundred of their houses were burned to ashes.

During the period of the residence of the Saints in this county there had never been a lawsuit of any description instituted against any of them; if there had been any violations of law amongst them, there were ample means to have had the law enforced, because the officers, both civil and military, were not of their faith. But the real facts of the case were, the Saints were regarded as fanatics; and one of the main points in a declaration published against them was, that they "blasphemously professed to heal the sick with holy oil." In accordance with the instructions of St. James, contained in his epistle, 5th chap. and 14th verse, it has ever been a practice in the Church of Jesus Christ of Latter-day Saints from its organization, when any are sick among them, to send for the Elders of the Church to anoint such with oil and pray for them, believing the Apostle James, "that the prayer of faith will save the sick." This item of faith is still practiced in all the branches of the Church, and thousands and tens of thousands bear testimony at the present time of the miraculous healings that have been effected by the power of God through these administrations. Yet at that period it was made a crime, and was one of the principal charges on which the Latter-day Saints were expelled from Jackson county.

From this county the Saints were driven to Clay county, and most of them remained there about three years, during which time they performed a great amount of labor for the people of Clay county, for the inhabitants were mostly new settlers who possessed nothing seemingly in the way of property save Indian corn, hogs and cattle. They hired the Saints to labor, who

made brick, built fine houses, and enlarged their farms, erected mills, and, in fact, acquired considerable property by industry in laboring for the people in Clay county. The mob of Jackson county endeavored to stir up the people of Clay against the Saints, which culminated in a request on the part of the people of Clay that the Latter-day Saints would leave. They accordingly hunted out a new county without inhabitants and almost without timber, called Caldwell county, and moved into it, purchasing land and occupying it, of which they were the sole inhabitants. They also spread out into the adjoining new counties, on to the unoccupied land, and purchased and improved it.

From the best of my recollection the Latter-day Saints paid the United States Government some \$318,000 for land in the State of Missouri, but yet, in the winter and early spring of 1839, they were expelled from that State, with the entire loss of their lands and improvements and most of their personal property, under an exterminating order from Lilburn W. Boggs, Governor of that State, requiring them to leave under pain of extermination. But they were told that any of them who would renounce their religion would be permitted to stay. The result was that about fifteen thousand persons were expelled from Missouri and their property, to most of which they still hold the titles; and when the day arrives that the Constitution of the United States becomes absolutely the supreme law of the land, so that all men can be protected in their civil and religious rights, they and their children will go back and enjoy their cherished homes in the State of Missouri.

After leaving Missouri they located themselves in the State of Illinois. There was a town known as Commerce—noted for being unhealthy. The location was very beautiful, but the place was surrounded with swamp lands to a considerable extent. Attempts had been made to settle it, but there were a great many graves in the burying ground, and but very few living people in the vicinity. The Saints went there and purchased property. They drained the swamps and

cleaned them out, and converted the whole vicinity into gardens, and continued to improve and enlarge the place until Feb., 1846. The commencement of the settlement in Commerce, Hancock county, Ills., was in the summer of 1839.

June 27, 1844, Joseph and Hyrum Smith, the Prophet and Patriarch of the Church of Jesus Christ of Latter-day Saints, were murdered in Carthage jail, in Hancock county, Illinois, while under the pledge of the Governor, Thos. Ford, who had plighted the faith of the State, at the time of their arrest, that they should be protected from mob violence, and have a fair trial in the lawfully constituted courts of the State. They were confined in jail on a trumped up charge of treason upon the affidavit of a drunken vagabond. They were murdered by about 150 persons with blackened faces, some of them persons of high position in society. I will here say that in all these transactions—I refer to the outrages committed by the mobs on the Latter-day Saints—there never was a single instance of the guilty parties being brought to justice under the laws of the State where the occurrence transpired.

The city of Nauvoo and vicinity had probably about 20,000 inhabitants. They were remarkable for their industry, and the city was conspicuous for peace, quietness and good order, and for the rapid manner in which improvements had been made. They continued to build up the city though they were constantly harassed by mob violence, and warned from time to time that they should be driven away. They finished the Temple, which was one of the most beautiful structures in the Western States, and dedicated it unto the Lord. They were progressing with other large buildings, establishing factories and making many improvements, when the efforts of mobocracy culminated in their expulsion from their beautiful city and Temple.

That they might not act hastily or unadvisedly, a committee of Latter-day Saints prepared a petition and sent it to the Governor of every State in the Union, except the Governor of Missouri, and also to the President of

the United States, asking them for an asylum, and to afford them that protection which was extended to other religious bodies. All the States, except one, treated their application with silence. Governor Drew, of Arkansas, wrote them a respectful letter, in which he advised them to seek a home in Oregon.

Previous to the death of Joseph Smith, he had selected twenty-five men—most of whom now reside here—to explore the Rocky Mountains, with the view of finding a place where they could make a location that would be out of the range and beyond the influence of mobs, where they could enjoy the rights guaranteed to them by the Constitution of our common country. The premature death of Joseph and Hyrum Smith, however, prevented their departure; the result was that, during the year 1845, it devolved upon the Twelve to carry out this design. But in the course of that year the mob broke upon them with more than their usual fury. They commenced by burning the farm houses in the vicinity of Lima; they burned 175 houses without the least resistance on the part of the inhabitants. The sheriff of Hancock county issued orders for the "citizens who were not Mormons" to turn out and stop the burning; but none obeyed his order. He then issued a proclamation calling upon all, irrespective of

sector or party, to turn out and stop the burning. The burning was accordingly stopped, but there was a general outcry against the "Mormons," and immediately nine counties assembled in convention and passed a decree that the "Mormons" should leave the State. Governor Ford said it was impossible to protect the people of Nauvoo. The Hon. Stephen A. Douglass, Gen. John J. Hardin and several other gentlemen repaired thither and made a kind of a treaty with them, in which it was agreed that mob violence and vexatious lawsuits were to cease on condition that the people of Nauvoo would leave the State; and that they would assist the Saints in the disposal of their property. It was also agreed that if a majority would leave, the remainder should be permitted to remain until they, by the sale of their property, were able to get away. The Saints then organized themselves into companies of a hundred families each, and established wagon shops for every fifty. They took the green timber out of the woods and boiled it in brine and made it into wagons. Their supply of iron was very limited, but with what little means they could control they purchased iron, and exhausted the supply of all the towns on the upper Mississippi, and made up the deficiency with raw hide and hickory withes.

[TO BE CONTINUED.]

OUR DISTINGUISHED VISITORS.

(Deseret Evening News, June 25.)

On the occasion of the visit, yesterday morning, of the committee from the City Council, consisting of Aldermen Richards, Lawrence and Burton, to welcome Mr. Seward and party to Salt Lake, a brief allusion to which appeared in our columns of yesterday, the following remarks were made by MR. RICHARDS:

"In the temporary absence of his Honor, the Mayor, we have been requested to express to you in behalf of the Municipality and citizens of Salt

Lake, the pleasure they feel upon the occasion of your visit to our mountain home, and to bid you a most cordial welcome.

We cannot introduce you to many of these exhibitions which in the older cities of the East interest the traveller, where wealth, art and science are combined to afford all that can be desired; but we can introduce you to the edifices and homes which our industry has created, to the variety of trees that shade our side walks and

beautify our streets, to our gardens and orchards that yield us their delicious fruit, and to the waving fields of grain that now cover our land, and all as tokens of our industry and our success in converting the desert into fruitful fields. These may interest the sojourner for a time when he considers that less than twenty-two years have produced all that you now behold that is pleasant to look upon.

Our labors have been in view, not only of making comfortable homes for the citizens; but a place of rest for the weary traveller, for you will well remember that while now only three or four short days are required to reach us from the East by the Great National Highway which has been built, the most of us settled here when it required as many months of weary travel to perform the journey. We now extend to you, and our numerous visitors, the attractions at least of a quiet, orderly and well regulated city and an hospitable community.

We trust that your stay with us, however brief or protracted, will be pleasant and agreeable to you, and that you will be enabled to form such acquaintances and enjoy such associations as will permit you in your future life to cherish kindly feelings towards us and ever to have a kindly word for Utah.

Again we bid you and your companions in travel a hearty welcome to our midst, and pray that your future may be a prosperous and happy one."

Mr. Seward, in reply, expressed his thanks for the kind reception and cordial recognition he had met with, which he believed to be sincere, and said he anticipated much satisfaction in his visit.

At 2 p.m., carriages furnished by the committee, conveyed the party through the principal streets of the city, to the west side of Jordan river, to the most sightly portions of the 17th and 20th Wards, to the City Hall where a number of our citizens were introduced, and fruits, cakes and wines were partaken of, and thence to the Bath House, returning by way of the Union Square, which was designated to be the terminus of the Central Utah Railroad.

THE SERENADE LAST NIGHT.

Last night Captain Croxall's brass band serenaded ex-Secretary Seward and party at the Townshend House. The evening was clear and beautiful, and a large concourse of people assembled in anticipation of a speech from Mr. Seward.

After the playing of "Hail Columbia," and the "Allendale Quickstep" by the band, MR. SEWARD appeared, in response to calls from the crowd, and, being introduced by Alderman Richards, said:

"Fellow Citizens, it would be impossible for me to speak so as to be heard by so large an audience as this; and were it otherwise proper, the circumstances under which I am traveling through the country forbid me from engaging in any kind of discussion of public or political affairs. They do not forbid me, however, acknowledging the hospitality and kindness which have been shown me by my fellow citizens. That is all I can do, and I do it with a free, kind and good heart. I thank you for the hospitality you have shown me since I came to your city. I thank you for your attendance to-night, and I pray God that the great marvel which I witness here may result in establishing a good civilization in the heart of the American Continent; and be a sign, token and assurance to mankind in every nation of the earth that it cannot fail, if it be prosecuted by industry and virtue, in advancing the welfare of the whole human race.

Accept my thanks, once more, for this kind greeting and permit me to bid you a cordial good night."

The band played, when, in response to vociferous calls, Mr. F. W. SEWARD was introduced by Alderman Richards, and said:

"Fellow Citizens, I thank you heartily for this kind greeting. It has given me much pleasure to visit a region of country of which I have heard so much, and in which, in common with all my fellow countrymen, I have taken so deep an interest. Even the brief glance that we have already been able to bestow upon it assures us of its wealth, of the greatness of its agricultural resources, and of its rich future.

I join with you in your congratulations over the completion of the Pacific Road. Remote as you have hitherto been, both from the Atlantic and Pacific Coast, you are now brought in close connection with each of them. It is not easy to estimate the value of the benefits which that road is destined to confer upon you, upon our country and upon the world: nor is it easy to estimate the value of the guaranty it gives of prosperity to our States and of the perpetuity of our Union.

Accept, gentlemen, my best wishes for your future and my hearty thanks for this greeting."

After music by the band, Mr. Wilson, editor of the *Chicago Evening Journal*, was called for, and upon being introduced, said:

"Fellow Citizens, I do not think it is exactly fair for you to call upon me, a member of the editorial profession, to speak to you, when by taking

the *Chicago Evening Journal* you could hear from me every day. However, gentlemen, I can only thank you for the hospitality that the party with which I am traveling has received in this, your beautiful city; and I can say that we are all delighted with your city and with you. Allow me to say good night."

The band played, when the Hon. A. FITCH, U.S. Senator, from Auburn, N.Y., was introduced, and said:

Fellow Citizens, I am happy to meet with you on this occasion. It has been a great pleasure to our party to find so industrious, sober and virtuous a people here (cheers). We are gratified with the beauty of your city, and with the work of your hands, of which we have had full demonstration throughout the day. We thank you kindly for your cordial greeting to our friend, Governor Seward, with whom we have the pleasure of traveling. Good night.

EDITORIAL CORRESPONDENCE.

(From the *Deseret Evening News*.)

Montpelier, June 17.

After dinner yesterday we left Paris with the intention of coming to this place to stop the night, and then driving to Soda Springs and back to-day. Montpelier is beautifully situated on the east side of the valley and of Bear River, but is somewhat difficult of access when the water is high. It was hoped that we would be able to ford the sloughs and cross the river on the bridge nearly opposite this place; but from the reports which we received of depth of the water and the difficulty in crossing it was deemed prudent to go down to the ferry, a rather primitive concern that had been put in the river not far from Bennington. This was a circuitous route, and made the distance to be traveled at least ten miles further than if we had crossed at the bridge. When we arrived at the river the boat was at the other side. A proposition was made by the swimmers of the party to swim the river; but the water was very cold, the stream

was rapid, and as there was a strong raw hide rope stretched across, it was concluded that it would be safer to cross by it than to swim to the other side. Brother John Bagley pulled off his boots and socks, coat and vest and hat, and started on the rope. He would have crossed without difficulty, had the rope not sagged so much in the centre. Contrary to expectations his weight when he passed the centre of the stream pulled the rope so low that his back was in the water for some distance, and he would have gone completely under had we not kept the rope taut by our united strength and weight. As it was, the passage became a labor very trying to the muscle, through the quantity of water he had to carry in his shirt and pants. The ferry boat consisted of two skiffs, very leaky, lashed at some distance apart, with a platform on top, a very rickety concern; but which, with careful management, we contrived to make answer our purpose.

The carriages and men, and a few of the animals, were taken over on the ferry boat; but as it was rather difficult to lead the animals on and off the boat, the larger portion of them were driven into the river and made to swim across.

A seven miles' drive from the ferry brought us to Montpelier, where we held meeting last evening. Presidents Young and Wells addressed the people. The meeting was a short one, for it was late when the people assembled, and the members of the company were very tired.

Frost and grasshoppers have been serious difficulties in the way of this settlement as well as of all the other settlements in this valley. Many have become very discouraged in consequence, and have moved away. Those who live here have worked hard in building houses, sheds and corrals, and in fencing their land. I am told that the soil here is not so warm as at other places, and that grain and vegetables are more backward here than on the west side of the valley. But I am confident that if the people will persevere, this can be made a fine place. There are some advantages which they have here—the range is splendid, hay can be cut in almost any quantity, and, as Captain Hooper has remarked since we have been here, the people have their meat-tubs right at their doors in these streams, which are so prolific with fish. There is a creek running through the lot behind the house where we are stopping, belonging to Bro. Denning. In this Bro. Woodruff, who is as indefatigable at fishing as he is at everything else that he undertakes, is trying to catch fish. He was out last evening and succeeded in catching a few, and he has just come in as I write, with a string of fine fish. He has not been out long and has caught nine, mostly trout. So you see if Bear Lake Valley is a cold, bleak country, with severe winters, and frost and grasshoppers to destroy the crops, there are some advantages which the settlers have.

This valley is a splendid country for Latter-day Saints to live in. It requires union, faith and energy for people to sustain themselves here.

These qualities our people possess. If this were an inviting country, how long would we be permitted to enjoy it in peace? We came to these mountains when nobody else thought of settling here, glad to reach any place however undesirable, where we could be freed from the intolerable oppression which we had endured. If our land possesses any attractions to-day, it is because, under the blessing of God, we have created them by our industry and unflagging perseverance. But let a people settle here who have not the inducements which prompted us to come to sustain them, and how long would they remain? While the valleys of the Mississippi, Nebraska, California and Oregon stretch out their arms and invite them to come and partake of the rich bounties which a benignant Providence has bestowed upon them, they will not be likely to remain long to contend with frost, grasshoppers and crickets, to go such long distances for fuel, lumber and other building materials, and to do for their gardens, orchards and fields what the clouds refuse to do, viz., water them. If such an event should occur as the abandoning of these valleys by the Latter-day Saints, they would soon relapse into their former wilderness condition; for there is no other people within the confines of the Republic who have reasons sufficiently strong to induce them to make this country their permanent home, while there are so many better places open to settlement. Providence evidently designed these valleys for the Latter-day Saints. It is "manifest destiny" that they should settle in them. Past training and experience qualified them for the task of making them habitable.

Smithfield, 22.

The President and company arrived here at one p.m., having held meeting at Franklin last evening and Richmond this morning. We go to Hyde Park to hold meeting at 5 p.m. While at Bear Lake Valley a Stake of Zion was organized, a high council set apart and Elder David P. Kimball was chosen as President of the Stake. The President and company are all well.

[TO BE CONTINUED.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 7, 1869.

THE EMIGRATION.

UP to latest date, noon of July 29, off Queenstown, this season's emigration has thus far been signally blest; and it is confidently trusted that the faith and diligence of the Saints will continue so acceptable to the Lord our God that He will continue to overrule for this emancipation in accordance with His wisdom.

As mentioned in STAR 31, so at time of writing, it is not yet known how soon nor to what amount assistance can be extended, more than is already premised, that information being dependent upon the time and nature of advices from Utah. But whether those advices arrive sooner or later, and whether the amount be very large or not, all who are looking for aid are earnestly exhorted, for their own sakes, neither to slacken their diligence or waver in their faith, nor to give way to impatience and murmuring, for the providences of the Lord are ever for our good, whether we can at all times realize the fact or not; and it behooves us to so walk as to possess our souls in patience, and be ever able to recognize and acknowledge His hand in all things, for He is a God near, and not afar off, and is ready and able to succor in every time of need, so we but trustingly do His will.

In our anxiety in behalf of the Lord's ungathered poor, the amount of assistance already promised has been to the utmost that prudence would warrant for the present; and, so far as could be observed and learned, the sum already disbursed has been very wisely appropriated, in accordance with the dictates of the Holy Spirit, and has resulted in enabling hundreds of the worthy to obey the command: "Come out of her, my people," for which we with them are very thankful and have much joy.

Several circumstances have transpired to cause a temporary scarcity of money in Utah, insomuch that many have been dissatisfied in regard to extending the assistance they had anticipated, which of necessity involves disappointment to those relying upon such assistance. How long this will continue, as before stated, is not known here; but, as has also been frequently stated, the earliest information will always be given, not only in regard to assistance, but also concerning such Drafts as this Office may be advised of before the payees.

It is desirable that the names and ages of those intending to sail on the 25th of August, both those who have sufficient means of their own and those who have been promised assistance by this Office, be forwarded at as early dates as possible, and that parties arrive here on the 24th, in readiness to go directly from the railroad stations to the vessel.

THE FOREMAN'S illness, which, we regret to state, continues, has caused a delay in going to press.

RETURNING.—Having been released from their missions, Elders J. E. Pace, R. E. Egan, J. R. Clawson, O. Urnenbach, W. B. Richards, N. B. Baldwin, Joel Grover, G. Teasdale, and H. J. Moore left Liverpool in Guion & Co.'s steamship Colorado, July 28. Elder W. Howard and wife accompanied them, having completed their visiting tour of nearly a year in the British Isles. Elder Teasdale goes to New York to assist Bro. W. C. Staines in the business of emigration, with permission to proceed to Utah whenever his services in New York can be dispensed with. They speed on their way with best wishes for a prosperous journey and happy return to their "Mountain Homes."

A COMPANY OF SAINTS, mostly from England and Scotland, in charge of Elder John E. Pace, and comprising 365 souls, exclusive of the returning Elders, sailed on the 18th of July, in the steamship Colorado. They were in excellent health and spirits, and have the faith and prayers of their brethren that they may be speeded to their destination in peace and safety, appreciate their deliverance, continue faithful in works of righteousness, and be abundantly prospered and blest in their new homes in the quiet vales of Utah.

NOTICE.—Owing to the illness of Mr. Davies, the Foreman, and the customary holidays expected by several of the employees, it has been deemed best to permit, as heretofore, a short intermission in the publication of the STAR. During the intermission, circulars will be issued, should business or other matters require them. Publication will be resumed with the consecutive number, and so ordered that the volume will be completed, as usual, at the close of the year.

CHANGES AND APPOINTMENTS.—Elder Andrew P. Shumway is appointed to preside over the Birmingham Conference, to which the Herefordshire Conference will be attached so soon as President Dye can complete the requisite transfer of the books, &c.; after which Bro. Dye is at liberty to improve the remaining time preceding his departure as may best suit him.

The appointment of Elder John Q. Knowlton is changed from the Cheltenham to the Manchester Conference; and that of Elder Thomas Rogers from the Glasgow to the Leeds Conference. Elder H. B. Clemons is appointed Travelling Elder in the Bedfordshire Conference.

CORRESPONDENCE.

ENGLAND.

Glasgow, July 22, 1869.

Pres. A. Carrington.

Dear Brother,—Were I to return home without giving you a brief account of my travels and labors in these lands, I should feel that I had not done justice to those among whom I have labored and who have been so kind in ministering to my wants and necessities, thereby enabling me to discharge the duties enjoined upon me.

At the General Conference held in Salt Lake City, April 6, 1866, I was called to take a mission to Europe. I left Salt Lake City on the 30th of April, and arrived in Liverpool on the 5th of July.

I realized many blessings while on my journey, for which I feel thankful to my Heavenly Father. I was kindly received at the office by Elders O. Pratt, W. B. Preston, A. Miner and others, and appointed to travel in the Sheffield Conference, under the direc-

tion of Pres. A. V. Call, and in my labors became acquainted with many good Saints. I labored in the Sheffield Conference until the latter part of March, 1867, when I was appointed to succeed Elder R. Benson in the Presidency of the Bedfordshire Conference, whither I proceeded on the 2nd of April. I felt that the responsibility placed upon me was considerable for a youth of my experience, nevertheless I put my trust in the Lord and sought diligently unto Him for wisdom to guide me in all my transactions, that I might do all things pertaining to my holy calling with an eye single to His glory. I labored in that Conference with much joy and satisfaction until June, 1868, when I was called to preside over the Glasgow Conference. I arrived in Glasgow on the 2nd of July, and began my labors with renewed diligence, earnestly desiring to do all in my power to bless the people and do them good. I can say of the Saints in Scotland that they are a kind, generous, warm-hearted people, and I have had great cause to rejoice since I came to labor in this Conference.

I feel to thank God that I was called by the voice of inspiration to preach the Gospel to a benighted world, and realize that the developement and spread of the Gospel depend measurably upon the faithfulness of the Elders, hence the necessity of our living pure and holy, that we may enjoy the sweet influence of the Holy Spirit to guide us in all our actions.

My labors for the past three years have been a source of great joy to me, and I have been blessed therein beyond my most sanguine expectations. My health has been excellent, with the exceptions of an occasional slight cold, ever since I landed in Liverpool, for which I feel truly thankful to the Giver of all the blessings we enjoy. I prize the experience that I have gained while on my mission as being more valuable than gold, and I trust that it will result in great benefit to me in future years. I desire to be found faithful to my calling, and to do all the good that I can for the Kingdom of God, realizing that the more I do for it the greater will be my exaltation.

To all the Saints of my acquaintance

I return my heart-felt thanks for their many expressions of kindness to me, and to you, Brother Carrington, for your fatherly counsel and advice.

Ever praying for the welfare of Zion and the redemption of Israel,

I remain,

Your brother in the Gospel,

JOHN E. PACE.

Steamship Colorado,

Off Queenstown,

Noon of July 29, 1869.

Pres. A. Carrington.

Dear Brother,—After getting the Saints all comfortably berthed last evening, we organized the company into seven wards, and appointed a Teacher to each ward to see that all things are kept in order.

We all had a very comfortable night's rest, and everything has passed off admirably with us thus far. I have not heard a cross word in the whole company. The Officers and Stewards are very kind and obliging, and I think we will have a first rate voyage.

The sea is beginning to heave a little, which is causing sea sickness among the greater portion of the passengers, but I hope that all will soon be able to take their rations again.

Please excuse brevity, as I am very sea sick.

I remain your brother in the Gospel,

JOHN E. PACE.

Leeds, July 29, 1869.

Pres. A. Carrington.

Dear Brother,—We have held many out-door meetings in various places in the Conference this summer, at which, almost without exception, the people have listened to us with the strictest attention, and have been as orderly and respectable as we could have desired.

At a small village near Wakefield a gentleman mowed his field for us, furnished us a wagon to preach in, and provided benches and seats for the Saints. We have already held two meetings there, and it is his desire that we continue them as often as we can.

There is an excellent spirit among the Saints, though, as you may imagine,

some of them are very, very anxious to know what prospect there is for their deliverance this season. But on this subject I would wish to be silent, knowing that you would not willingly keep them in suspense. I have sometimes come to the conclusion that, as no assistance in the shape of Elders has yet been sent us, it might be your intention to emigrate the Conference root and branch, which, excepting a very few, I have not the slightest objection to, but think the plan, if a practicable, a very capital one.

My health continues excellent, and

my labors afford me constant pleasure, my only regret is that my abilities for furthering the interests of the Cause are not less limited.

We have baptized quite a number of late, and I have promised to baptize several more next Tuesday evening, which causes me to feel that if our progress is slow we are not quite at a stand still.

With love to yourself and the brethren in the Office, I am,

Your Brother in Christ,

A. E. HYDE.

THE FRENCH ATLANTIC CABLE.

A correspondent of the *Daily News*, who was on the *Great Eastern*, thus describes an incident in laying the cable:—But the most trying, the most exciting time, was during a storm on the last days of June. The following is an extract from the diary on page July 1:—"On the afternoon of the 29th the weather began to change: the sky was overcast, and a breeze sprang up from the south. This continued to increase till, by ten or eleven p.m. (when most of us 'turn in'), it was blowing half a gale of wind. One could not help thinking that if any fault occurred during the continuance of the night wind all might not go so well. The gong aroused us from our slumbers at five a.m. on the morning of the 30th. The ship was stopped, and picking up was commenced as quickly and as easily as on any other occasion, but the movement of the ship was several times greater than it had been at former times. The wind had increased in the night, and now it was blowing a gale, and in order to keep the stern of the ship directly over the line of the cable it was necessary to back her almost at full speed directly against both wind and waves. This, of course, made her kick and heave tremendously, and three or four times she shipped green seas over her stern, fairly drenching those on duty there, and breaking the little gallery around the stern V wheel. Orders were given to be in readiness to buoy the cable if necessary; but, as the fault was pronounced to be close at hand, the process

of picking up was continued till about five knots had come on board, when, a heavier sea than usual striking the ship, she gave a kick so sudden and severe that the cable was unable to bear the extra strain thrown upon it, and it parted on board, some 200 feet beyond the drum. All check being thus suddenly removed from the cable, the drum began to revolve with great rapidity, and the broken end to make frightfully rapid progress towards the stern of the ship, over which it would have disappeared in a very few seconds had not the stout fellows on duty with the stoppers put forth their utmost strength, and so managed to save the French Atlantic cable literally by a few inches. The buoy was in readiness, and in an incredibly short space of time the buoy-rope was made fast to the end of the cable, and the buoy itself cast adrift. Two other buoys were then let go—one by the *Great Eastern* and another by the *Scanderia*—to serve as mark-buoys should any accident befall the buoy which held the cable and grappling become necessary. The *Great Eastern* behaved as she alone could behave in a storm. She was not absolutely steady, of course, but rolled tolerably freely, and pitched slightly now and again. During the whole time that the wind continued we were able to assemble at mess, and take our meals not only without discomfort or inconvenience, but even with great decorum and perfect regularity." Towards the afternoon the weather moderated, and by six o'clock

(July 2) the tempest had dwindled to a calm. All being prepared, a boat was lowered with a few experienced "hands" in her, who soon managed to attach the chain of the buoy to a stout rope conveyed from the ship. Once more the cable, banished for a time, was hanging from the Great Eastern. Picking up then commenced, and by half-past seven the end of the

cable had come over the stern of the ship. Splicing commenced forthwith, and by 10-30, to the unspeakable delight of every one, they were again "paying out" and making way seaward. This was the first time in the history of submarine telegraphy that a cable had been cut, buoyed, and picked up again in such deep water during the process of laying.

OGDEN CITY, UTAH.

"Etoile," correspondent of the *Colorado Transcript*, writes to that paper concerning Ogden, as follows:

The city of Ogden is built upon the V-shaped point of land at the junction of the Ogden and Weber rivers, three miles distant from the Wahsatch range of mountains on the east, and forty, as the stage runs, from Salt Lake City. North and west the view is obstructed by the rugged, snow-capped peaks of the same range; while, on the south, prairie and sky meet and mingle at the extreme range of the eye. The city is beautifully laid out; the main street runs north and south, 100 feet in width, with side-walks 10 feet wide, which are bordered by regular rows of cottonwood and box-elder trees, that form an impenetrable shade, and give to Ogden a charming exterior. Lots are an acre in extent, except in the commercial portion of the city, where the blocks are built as compact as in the gentile world. These lots are in the highest state of cultivation. Apple, peach, pear, quince, apricot and plum trees, together with currant and other fruit-bearing bushes are planted therein. Almost all of the vegetables known in the States, can here be seen grown luxuriantly and producing abundantly. The strawberries are especially large and luscious, and at this season of the year are a universal article of diet here. Lumber having been scarce and high until very recently, fences are made by setting upright willow posts firmly in the ground, three feet apart, and weaving green branches of willow between them. These branches season quickly, and form an impenetrable barrier to stock. Roses and other flowering bushes and

vines are then planted alongside these fences, which cover them with many-kneed flowers and load the air with the choicest perfumes. The limits of Ogden City cover an area of four square miles. Population estimated at 5,000, more than half of which are women and children. The system of irrigation used by the Saints is complete. Water is brought from Ogden and Weber rivers through a canal, and is let into every garden from drains intersecting main ditches on both sides of all the streets and avenues, and is used as the gardener sees fit. The houses are principally built of sun-dried brick, after the manner of English rural residences and farm-houses, many of them plastered and marked in imitation of stone—very few being, none exceeding, two stories in height. The yards are sown with clover and other choice grasses to the very doorsteps. The interiors of Mormon dwellings are scrupulously neat and clean—everything wears an air of comfort, and indicates their love of order, economy and thrift.

The Mormon women have been almost universally spoken of as wearing a sad, weary, humiliated look. I beg leave to differ with both correspondents and travelers in this regard. A reason for this generally-accepted opinion may be drawn from the fact that the individuals who have thus written were no doubt accustomed to those be-rouged, cosmetic-using, chignon-wearing, forward, half-unsexed "Girls of the Period" who are so alarmingly on the increase in "America." The contrast between these females—(who, however well deserving the *sobriquet* of "ladies," differ not at

all in dress from the "soiled doves" of the masses (see)—and the ruddy-cheeked, stout-limbed healthy-looking misses of the modern Zion, becomes painfully apparent to any one who is sufficiently disinterested to make the comparison. I am not prepared to subscribe to their beauty—though a few, a fancy few, I have seen were Venuses in form and feature—still, for the purposes of life they are far superior to the first-mentioned (rib) species.

mens of the *genus homo*. Now the Mormon women dress very plain and neat. They generally wear calico dresses, indulge in a gay ribbon or two—what woman would do without them?—and a very few plead guilty to the use of parasols, inverted saucer-hats trimmed with water-beads, and negligees of brilliant plumage disposed a l'Americaine. The number of these latter, however, does not exceed two-eighths of the whole.

SPEECH OF HON. GEORGE A. SMITH,

At the celebration of the Fourth of July, in Salt Lake City.

(From the *Deseret Evening News*.)

The circumstances connected with the present occasion naturally stir up in our minds reflections concerning the past. We saw in the procession to-day a wagon loaded with sage brush, greasewood and willows; I do not know whether there were any crickets and grasshoppers, I did not see any. There were other wagons loaded with the choicest productions of a careful husbandry. The first wagon showed the productions of this country when we first entered it; the other what it now produces by the labor and industry of the inhabitants of these mountains. The Fourth of July is a memorable day for every American to celebrate; to every inhabitant of Utah the 24th of July is another memorable day. Twenty-two years ago a band of pioneers, led by Brigham Young, were working the road and seeking a pass across these mountains, trying to find a place where they might enjoy the right of preaching the doctrine of baptism for the remission of sins, and laying on of hands, without the risk of having their Presidents and Apostles murdered, their bishops tarred and feathered, themselves robbed, and their dwellings burned, for under the broad folds of the American flag we had none of all this. About twenty-two years ago we left the then territory of the United States and came into Mexican territory. Here we unfurled the U. S. national flag to the breeze, and laid a foundation, by planting potatoes and other vegetables, for the industrial

improvements which now exist, and the 130 cities and settlements that now flourish in these mountains.

Early in 1844, Joseph Smith, the Prophet whom God had inspired to teach the Gospel of Jesus Christ in its purity to the world, published to the United States his "views on the policy and powers of the Government."

He recommended them to

"Pray Congress to pay every man a reasonable price for his slaves, out of the surplus revenue arising from the sale of public lands, and from the deduction of pay from the members of Congress."

"Break off the shackles," said he, "from the poor black man, and hire him to labor like other human beings; for an hour of virtuous liberty on earth is worth a whole eternity of bondage."

A few days after he was murdered, and his friends were expelled from their homes, but not an officer of the law existed in the nation who exerted his authority to punish the perpetrators of these crimes. The Latter-day Saints sought shelter in these mountains, while God in His wrath scourged the nation, and those officers who had failed to, or would not discharge their duties, and protect the Latter-day Saints, found themselves unable to stem the torrent of rebellion, murder and crime, until there came a war in which about a million of people perished. May we hope that our country will never be guilty of a crime again that will bring upon it another such scourge.

God has blessed us in these mountains and we have been able to maintain our liberty and to enjoy the privileges which are guaranteed to us by the Constitution of the United States, sanctified by the blood of our fathers. Although we had to seek homes in the midst of deserts, a thousand miles from any civilization, we have planted the standard of liberty, and acquired to our country a vast domain, thereby showing to the great nation of which we form a part, that we are a truly loyal, upright, honorable and persevering race, and that we could do more for the development of our country than the same number of people in any other part of her broad domain. This we have been able to accomplish, and with the blessing of the Almighty we are continuing the great work, the foundations of which are only yet barely commenced, of extending liberty, peace and happiness to the human race.

I rejoice to-day with you in the blessings which surround us, and in the prospects before us; I rejoice in the fine display that has been made in honor of the day we celebrate; the procession of three thousand school children, and of the representatives of the different branches of industry was magnificent. I feel satisfied that, with the blessings of God, we shall be able to roll forth and consummate, under the flag of our country, the great work which we have commenced, until we shall see the day when peace, unity

and harmony will extend throughout the length and breadth of our nation, and when the desire for bloodshed, robbery and murder, and interfering with the religious and civil rights of others shall cease.

We are laboring for this and rejoice in the prospect; and in the meantime we hope that our countrymen will understand us better. The great railroad now passes through our country, and we are forming the acquaintance of a different class of men from any with whom we have been acquainted, and being better known we shall be better understood, for, of all people on the face of the earth, we have been the most maligned, and yet we have been the most industrious, temperate, orderly and law-abiding people on the face of the earth.

Our Heavenly Father has commenced to redeem the human race, to bring them back from bondage, corruption and oppression, and He has commenced it with this people,— and I bear my testimony that the power and blessing of the Almighty are and will continue to abide with the Latter-day Saints; and they will have the privilege one day, when the Constitution of the United States is the supreme law of the land, to go back to Missouri and inhabit their cherished homes, for which they paid the government nearly half a million in money, and which they still own. These days will come, they are not far distant, and I rejoice in the prospect. (loud applause).

UTAH NEWS.

THE FOURTH OF JULY, the 93d anniversary of American independence, was celebrated with processions, orations, speeches, &c., &c., in Salt Lake City and other cities and towns throughout the Territory.

PAYSON.—J. M. Coombs, writing to the *Deseret News* from Payson, Utah County, states: Crops of all kinds in this vicinity look splendid, never better. If the locusts will but keep aloof for a few short weeks longer, we hope to reap such a harvest as was never known before in Payson, a greater breadth of land being in cultivation than has ever been sown any previous year. The health of the people is excellent; very few deaths have occurred among us for the past six months. With the exception of a few lazy loafers, who may be seen sunning themselves on the corners of the streets, everybody is at work, either in the field, shop, or cañon, and this being the case, of course, everybody is happy except the few aforesaid loafers. Active measures are being taken to develop the natural and abundant resources of the country.

CROPS, of all descriptions, so late as July 9, promised to be unusually bountiful in Sanpete and Juab Counties.

SILK WORMS AND ORSAGE ORANGE LEAVES.—We were shown to-day, a number of cocoons spun by silkworms fed exclusively on the leaves of the Orsage Orange. The cocoons were sent to President Brigham Young by Bro. Samuel Cornaby, of Spanish Fork. In a letter accompanying them Bro. Cornaby says "the eggs were brought from England by Bishop Thurber on his return from his mission in 1866. In 1867, the number of the worms being small, they were fed on mulberry leaves; but the two past seasons they have been fed exclusively on Orsage orange leaves. The worms appear to be healthy. We have about five thousand this present year, and have had none die up to the present time." (28th ult.) The cocoons are of large size and good color, and, with the exception of the fibre being, perhaps, not quite so fine, seems fully equal to cocoons spun by worms fed on mulberry leaves.—*Deseret News*.

KENTUCKY.—Bro. G. W. Turmond, writing from Hammons ville, Ky., says that many of the people in that vicinity take an interest in the principles of the gospel; but the religious portion of the community are very much opposed to him, and would thrash him if they dared. He has many relations there; but they are all opposed to him, except his mother and her family, whom he expects to bring home with him.—*Deseret News*.

NEWS SUMMARY.

Many years ago a Boston lawyer got lost whilst travelling in the woods, on Cape Cod. Coming to a house, he rode up to the door and accosted the lady of the house as follows: "Madam, if you will tell me who I was, who I am, where I am, and where I am going, I will give you a dollar." She eyed him a moment, and then said: "You were Kent the minister, now you are Kent the lawyer; you are in Falmouth woods, and you are going to the devil." He handed her the dollar and rode on. The lady happened to know him.

SAGACITY AND SYMPATHY OF A HORSE.—Yesterday morning a blind horse wandered into a river near the National Road bridge, and getting beyond his depth swam around in a circle in his efforts to find his way out. His distress attracted the attention of a horse near by on the bank who instantly went to his assistance. He first went to the water's edge and attempted to direct the blind horse by neighing, but finding this proceeding ineffectual, he boldly took to the water and swam out to his relief. After swimming around with him for nearly a quarter of an hour, he finally got the blind horse to understand his good intentions, and in what direction the land lay, and the two horses came to shore side by side, amid the cheers of upward of one hundred persons, who were interested spectators of the scene.—*Indianapolis Journal*.

THE GREAT METEOR OF JULY.—In a letter to the *Times* the Duke of Argyll says:—"On last Friday night, July 16, I happened to be looking at the sky at the moment of the appearance of the great meteor which is described by Mr. Herschel of yesterday. As the night was clear, I had an unusually perfect view of the whole course of the meteor. It began in a thin streak of red sparks, very like a common rocket, but as it advanced, which it did with immense velocity, the light became more and more brilliant, until it rose to that of an intense 'white heat.' It gave off jets or sputterings of light along the whole of its course, and from both sides of its body. These were particularly remarkable when the meteor was at its *maximum* of splendour. Its disappearance was extremely sudden, as if its substance were wholly consumed. For a second there was left a train of sparks. I could hear no sound. It began not far from the zenith, and the direction of its path was from N.N.W. to S.S.E., but the whole course was very short."